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276 and snatch up bits of wood and stones under the impression they
787 were fish. If he was to be a great warrior, he seized a stick and
828 brandished it, whacking away on a stump. It is not wholly clear that this typifying activity was thought different in nature from the induced dream. A statement suggests otherwise: "they dream how to become good hunters of a particular animal, as jackrabbits, cottontails, deer, or mountain sheep."

Jimsonweed (*Datura*, cmalgapi'ṭ, "deaf ear") was used by
276 any man; usually younger men and boys. The inner portion of the root was chewed and swallowed, a decoction of the mashed leaves was drunk, or the latter rubbed on the body. The part of the plant from which the roots or leaves were taken was not prescribed. "They do not eat much: too much will kill them. It makes them crazy: they will not come close to a person, but sneak away." Beyond the fact that young people took the drug, inquiry failed to reveal any specific parallels to the toloache rite of southern California. Nor were thieves detected under its influence as at Zuñi.

778 A deliberate quest for dreams, like the vision-quest of northern
787 and eastern Indians, was rare. My informant knew of only two places, two caves, to which one went to get in touch with the spirits. The first cave, on the western (?) side of the Painted Rock Mountains, was the home of a spirit named kukupu'ʀȧ (hence the mountains were called his house, kukupu'ʀniva). The nature of this spirit was unknown. One can barely creep through the entrance to this cave; far inside is a large room, and the cave extends indefinitely beyond. "Whenever a man wished to be rich or to become a shaman, or have crops prosper, be a good runner, or have many girls about him," he sat in this room facing the opening and holding his right hand out. He prayed for
[782] what he desired. Then he heard something coming from the rear of the cave: there was a great draught and the sound of a whirlwind. The spirit put something very cold in the man's hand. He clenched his fist tight and crept out. When he reached home,
[785] he avoided fats and salt, "fasting" for four days, and bathing each morning. "Then his wish came true." If the seeker fled
[753] from the cave in fear, he would become blind and perhaps insane.

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A second cave, also difficult of access, was halfway up the eastern face of a little butte south of Tempe: called kumpa'n, ⁱkn,iva', "Bat's house." "There must be a spirit there, the bat." Lying in the cave were stubs of reed cigarettes of varying length, some old, some new, each was plugged with a wad of cotton and contained a white powder which could be smoked.[4] Most men dared not touch these, but if a man smoked one, he would either die right there or dream of something to become a shaman. (An instance in which this was done by Papago Foot is cited below.) There was also thought to be a gourd rattle in the dirt of the cave floor. But no ordinary man could find it; only an especially favored shaman, one who dreamed of the spirit. He would replace it where he found it.

Visions (as distinguished from dreams) were not had by the Maricopa. The only instance of a vision experience was recounted in a war tale, which follows. Here the spirit birds act as they do in dreams, condescend to pity the visionary and give him ability to perform an otherwise impossible feat. But the vision does not take the stereotyped form of the dream experience.

This happened to a Maricopa who was born two months after the stars fell [1833] and who died just over a year ago. He went to fight the Yuma when he was fifteen years old (1848–49). He never said whether he had had any dreams of these birds before this experience.

He started with his father and his father's younger brother. All three rode horses. There were more than one hundred on foot and as many horsemen. When they crossed the Colorado, he was told they would let the footmen go ahead because they were armed with clubs. The whole Yuma tribe gathered clustered into a space of three acres. There were women and children fighting on the Yuma side. When there were only forty or fifty Maricopa left, surrounded by Yuma, the waiting horsemen decided to charge. They were armed, some with bows, some with clubs. The Yuma beat some down, dragged them off their horses and killed them. This man did not know how he ever got through the crowd without being hurt. Only a few horsemen were left, but they decided to charge back through the Yuma once more. He did not know what had happened to his father and uncle. He escaped and raced away through the thick willows. The paths were so narrow that people had to go single file. As he was going through, he heard two Yuma coming toward him on the path, so he hid himself in the bushes until they passed. Then he went on to the river. He did not return by the way they had crossed. He had a shirt of woven cotton, which he took off and tied on top of his head. He got on his horse and entered the water. Just as

[4] In this connection it must be noted that these were not Maricopa offerings. They made no offerings to spirits nor planted prayer plumes.

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"What is the matter with you? Were you asleep? Why did you not catch that one, an enemy, so I could club him to death?" The mountains also told if the enemy was on the way and how soon he would arrive. The interlocutor must know how to ask the mountain spirits: if he asked them wrong, the mountain would say, "Well, I do not know about the enemy, but I know that today an important person died," meaning only a lizard or a bug.

Forecasting who would win an inter-tribal race was a similar performance. Kutox described it as he once saw it while camping on the way to race with the Pima. When the shaman sang, he told them he had been instructed by his nakĭ'tc (grandparent's brother or step-father), a spirit called cĭl,aitcuwa'n.[36] They made only one dirt pile, in which someone secreted potsherds to test him. The shaman sang and rubbed his body, changing the dirt pile into foamy water, which he sucked in without stopping for breath. Again rubbing himself, he took the sherds off his body and flung them away. He fell "dead": everyone had to be quiet. When he recovered he told who would win. If the Maricopa were to win, he told how he had been handed many gifts by the spirit (symbolic of their winnings); otherwise the spirit said, "I was going to give you a certain thing, but now I cannot. I will do so later."

A shaman who had dreamed of Buzzard and Coyote could use his clairvoyant power to discover a thief, as well as the location of the enemy. He never mentioned the name of the thief, names being taboo, but described his clothing or habits.

Two instances were cited. An old woman got a shaman to discover a thief. He sat on the spot where she had last had the money, smoked four cigarettes, and told what she had done. On another occasion, a man left a bead necklace on the bank when he went swimming. It was gone when he returned: there were no footprints. He brought a shaman who made him stand where he had laid it. The shaman went along until he came to a tree, where he said there was a nest. "Sure enough, a crow had taken it there."

PRAYERS, OMENS, AND BELIEFS

Prayers (matyaxata'l) were not addressed to any spirit in particular, Mrs. Redbird thought. The air was full of spirits who

[36] Meaning unknown to informants, but seems to be based on cĭl,ăai,' "sand."

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776 782 would hear any prayer. Last Star also thought that they were not directed to particular spirits.

Old people think that when the trees begin to bud, their lives have changed, been renewed; that a spirit has pulled them through the hard winter. They would then address the various spirits of animals and strong birds [that is, those that have power]. They did not pray to sun or moon, or dream of them. The sun toward evening says, "I have gone through the whole world watching my children. They seem all right, so I think I will go down and see how they are getting on in the other world." The sun claims every living creature as his own: so it seems queer to Last Star that they do not pray to him. The moon is an old woman who [821] looks down on little children and protects them. Hence when the moon first appears, the little children are told to call her by a kinship term, cinkls, grandparent's sister.

171 782 Prayer plumes were not used by the Maricopa, although the Pima usage was known. Nor were other offerings made, as shell, turquoise; nor sand paintings and fetishes constructed. The pollen crosses marked on themselves by Yavapai were equally unknown.

183 771 Beliefs in a magical order of events and actions were moderately important in Maricopa thought. At the same time they gave only lip service to some of these, differentiating rather clearly between sayings and beliefs. Mrs. Redbird, my interpreter, proved invaluable in this matter, always carefully prefacing her translation with the observation that the item was one of literal belief or merely a saying.[37] All beliefs and allied practices not mentioned elsewhere in this section on religion are resumed here.

787 825 Apart from the import of dreams, there were several omens, almost without exception presaging disaster. If the enemy were nearing a fishing party, the fish then broiling would shout out loud from among the coals. Just as soon as the fish were eaten, the enemy would appear shouting. Sometimes a fish bled from its side before it was cut: this was a sign someone would be wounded. If on a journey or to war, a deer joined the party instead of fleeing, it was taken as an omen that one of them would be killed. But the informant immediately added, that it meant they would kill an enemy, because to take a deer without having to hunt for it was lucky!

[763] Death or an epidemic was presaged by a horned owl seen flitting about the houses: when his mouth opened a light was seen

[37] For sayings see p. 331.

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538 rock! Throw your old mano (hand grinding stone) away and get a new one," and then snap it out. The children were told that if they threw it away without saying anything, none would grow in its place.

Tongue-twisters and proverbs were unknown to the informants.

828 A brief discussion was held with Last Star on the subject of thinking. The Maricopa believed that one thinks with his heart. If they went on a visit, they said, "My heart began thinking of you, so I started off to see you." Last Star believes that he thinks with his heart, because "if a man is sick, his heart beats fast; if it stops, his arteries will not work. Some people now say that one thinks with his head, but my head feels to my hand only like a hard stone. It does not keep working; my heart does. The way my heart beats hard, it must be responsible." It would seem that he was identifying thought with the whole of his bodily states, physiological and emotional, and, I gathered from other observations, dreaming was considered part of this whole, that is, just one aspect which bodily states might take. "Thinking" was al,i'm, kĭln,iθu'ck, or iwa'kĭln,iθu'ck, "heart thinking."

DIVERSIONS

SMOKING

276 517 Smoking was an indulgence; its use but moderate. There was in addition considerable ceremonial usage, particularly on the part of shamans. With regard to everyday use, "they did not smoke all the time, but a little when at work, and when they gathered in the evening to converse." Tobacco was carried to the evening gatherings in the meeting house, where each man smoked privately. The chief, when calling them to the meeting, shouted out a warning to bring a sufficient supply for those who might come unprovided. Women hardly ever smoked.

276 782 Smoking was also in the nature of a prayer. "When I puff it out, I think of someone I want helped, and I pray that I may linger for some years more." When old Kutox did this, he said, he did not address any particular spirit, but was speaking to his "relatives." (The implication is obscure.)